THE PACIFIC

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THE TWO ARMIES.

As life's unending column pours,
Two marshalled hosts are seen,—
Two armies on the trampled shores
That death flows black between.

One marches to the drum-beat's roll,
The wide-mouthed clarion's bray,
And bears upon a crimson scroll,
"Our glory is to slay."

One moves in silence by the stream,
With sad, yet watchful eyes,
Calm as the patient planet's gleam
That walks the clouded skies.

Along its front no sabres shine,
No blood-red pennons wave;
Its banner bears the single line,
"Our duty is to save."

For those the sculptor's laurelled bust,
The builder's marble piles,
The anthems pealing o'er their dust
Through long cathedral aisles.

For these the blossom-sprinkled turf
That floods the lonely graves
When spring rolls in her sea-green surf
In flowery-foaming waves.

Two paths lead upward from below,
And angels wait above,
Who count each burning life-drop's flow,
Each falling tear of Love.

Though from the hero's bleeding breast
Her pulses Freedom drew,
Though the white lilies in her crest
Sprang from that scarlet dew,—

While valor's haughty champions wait
Till all their scars are shown,
Love walks unchallenged through the gate,
To sit beside the Throne!

—Oliver Wendell Holmes.

THE PACIFIC

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THE PACIFIC SCHOOL OF RELIGION.

Fifty years ago, the 11th of this month, there was founded by vote of the Congregational churches of California, assembled in General Association, an institution long known as the Pacific Theological Seminary. The semi-centennial was celebrated last week in Berkeley, and the institution started on its second fifty years as the Pacific School of Religion.

To an event so significant and so full of interest and value The Pacific may well devote all its space this week. There was no address given during the week that was not of high value, and we would gladly give them all to the reading public through The Pacific. This being scarcely possible, unless several weeks were taken for such presentation, two outstanding addresses have been selected for publication this week, and brief mention made of the others in our report of the anniversary services.

"The Faith and Courage of the Founders!" Of course, that was an address or paper on which we fixed as soon as it was heard. As was also the one on "Religious Thought,"—retrospective and prospective. It was with great reluctance that we decided finally that the admirable historical paper, of nearly 8000 words, by the Rev. S. C. Patterson, would have to be omitted—at least at this time.

They who read "The Faith and Courage of the Founders," will see how The Pacific valued the theological seminary in those early years—its estimate of the need for it. That estimate is as great today as it ever was. Indeed we believe that the year from which it dates its second fifty years, starting on its way as the Pacific School of Religion, begins a period of far greater usefulness and influence than the first fifty year period.

Whatever the hold the theology of the past has on the world at present, whatever its power to transform life yet today, we do not believe that it is to mold the life of the future as it has that of the past or as it is molding that of the present. Here on the Pacific Coast the Pacific School of Religion has begun to lead the way to something better; and if the churches will but follow where she leads great things will come about for the Church Kingdom.

The Pacific School of Religion is not an iconoclast. It does not propose to destroy the faith of the fathers: its purpose is to take all that is vital or ever was vital in that and on it and out of it build a faith that will serve our generation and generations to come as the old cannot. Some of the men for that work are already here; others will be secured—and the path will be upward.

In the California Methodist Episcopal Conference in 1863 a minister was charged with preaching doctrines not in accord with the standards of the Church. His belief presented in writing was condemned by a conference committee which moved, however, that his character pass. But this motion was not adopted until the minister had confessed that all his statements had been copied from the writings of John Wesley—next to Christ the great head of the Methodist Church.

There are today not a few fearful souls withstanding with all their might the evolution in doctrine to which scholarly, saintly men have attained, all unaware that this on-going has been also a going back to the principles and teachings of Jesus.

Cropping out all through this fiftieth anniversary week was the thought that the Pacific School of Religion, contiguous to the University of California, and facing our next door neighbors, in the Orient, was destined to perform a unique service in the next fifty years in the upbuilding of the City of God.

From the earliest period of Church history on the Pacific Coast it has been a prevalent idea that the Church and its allied forces and institutions were to have a splendid record on these shores.

The minister who preached the sermon at Samuel H. Willey's ordination in 1848 in New York City—one of the first Protestant missionaries sent out to California,—said at that time: "California, planted with much seed from the Anglo-Saxon granary, will yield a harvest of individual and moral influence to be felt around the world.* * * She will strike the key note of some of the sweetest songs in the millennium."

In 1868 Dr. Dwinell, one of our great leaders, wrote in response to an invitation from the trustees to take a professorship in the School of Religion:

"The importance of the enterprise in relation to the whole future of Christianity and civilization on this coast, and the influence which this western side of the continent is to have on the eastern, and also on the commerce of the Pacific and the destiny of the races to the west of us, makes me feel that it may be my duty to accept, and to work with you and others in the capacity named, in founding a school for the training of Christian ministers for this vast field."

Standing here by the Golden Gate in 1880, after crossing the plains and mountains westward from the Mississippi, the Rev. Dr. Goodell of St. Louis got that inspiration which led him to thrill the churches a year later at one of our national meetings with a masterly appeal for Home Missions,— calling on them "to pierce all the golden air toward the Pacific with rising church spires and swing wide the doors of welcome to the work and worship of God," —moving thus on Asia by way of Plymouth Rock and the Golden Gate.

In this year 1916 the Pacific School of Religion enters into a great inheritance and faces golden opportunities. We believe that it goes into its future strengthened for its work by the inspiring services held in commemoration of its fiftieth anniversary.

At the meeting of the Congregational ministers in San Francisco next Monday there will be eight five minute papers on "The Gospel Message for the Twentieth Century." The Rev. Messrs. Patterson, Brooks, Preston, Campbell, Palmer, Rathbone, Frear, and Rowell will give the papers.

THE FAITH AND COURAGE OF THE FOUNDERS.

An Address by the Rev. Walter Frear, D.D., at the Semi-Centennial of Pacific Theological Seminary.

To us who are gathered here, and to a far larger number who are not here, but alike are friends of our Seminary, this is a day of many gratifications. Especially is it so to the few of us who still survive of those who were its founders fifty years ago.

I am sure that I may speak for Dr. Pond and Mr. Flint, neither of whom can be with us today, as well as for myself, when I say that we, the only remaining ones of the twelve original trustees, are deeply grateful, and count it a high honor that we were permitted to have a part in the humble beginning of this school of religion, which now ranks so high and has come into so large a sphere of usefulness.

Of the entire thirty-four men who on that memorable 11th of October, 1866, signed their names as members of an association to establish a theological seminary, there are, if I mistake not, but two others who are living, one of whom in a few years passed into another denomination, and the other removed from the State.

As we recall to mind today the heroic souls who were the real founders of our seminary, we cannot help thinking of the gratification that would be theirs could they be with us and see how their faith had been rewarded and their hopes fulfilled.

How great would be their joy to see the large teaching force in place of the one lone professor who had been waited for so long; and the large endowment very much exceeding that of Bangor, which is now twice as old and is about to celebrate its centennial; an its cordial affiliation with a great institution of learning, which was at the first in their desire and in their planning; and its splendid outlook on all sides envisioned with opportunities in the interests of Christ's kingdom that at that time could be but faintly conceived.

And more still would they rejoice to see the large body of alumni who in such gratifying measure have fulfilled their chief purpose in supplying our churches with a home-trained ministry. Up and down all our coast they would see churches that have been planted and nurtured by these sons of the seminary. They would see them standing by their work faithfully, in mountain and valley, and town, while others who came to us often grew weary and went away. They would see them in pastorates that grew fruitful and that were perhaps of more than average length; one of them being now in the longest existing Congregational pastorate on the Pacific Coast, and the longest we have ever had, with one possible exception; and another of them being still in the 3rd longest existing pastorate. I refer to Rev. R. H. Sink of Stockton, and Rev. J. J. Staub of Portland, Oregon. Truly, our alumni and their work witness wonderfully well to the wisdom of the founders!

President Nash in his letter inviting me to participate in this celebration, said: "We desire to get from you all that you can give us out of your memory or out of records of your part in the Seminary's history, and of others' parts so far as you have knowledge of them. It will be a great favor and service if you can do this, giving us color, atmosphere and interpretation of bare facts."

It was this latter that especially appealed to me. I would despair of giving you any material facts that have not already been presented to you in the historical address already given, or that have not been told and retold, in charter-day addresses. If I repeat in anything, as doubtless I must in some things, it will be only in illustration of our theme. It is the atmosphere and interpretation of facts that give them their meaning. It is from the environment, the times and existing conditions that events get their coloring. And so what we want to do is to go back and stand beside those seminary pioneers, and look out of their eyes, and see the needs of their day as they saw them, and catch glimpses of their faith and courage as they faced their great undertaking.

In the first place let us try to interpret, if we can, their deep feeling of the need of a seminary. There is something out of the ordinary about this. It came up strongly in the consciousness of men years before actual steps for the starting of a seminary were taken. If there was anything like it in other States of the new West, I am not aware of it. But here to our ministers, with their hearts close to the work and throbbing with the pulsations of its best interests, there came the profound conviction that we must provide for the training of our preachers and pastors.

Our general association was no more than a year old when it expressed itself emphatically that our condition here rendered it necessary that we take measures for rearing a ministry of our own. This was when we had, all told, but ten Congregational churches in the State, with a membership of less than six hundred.

Two years later there was a still stronger expression by the association to the effect that we deem it of vital importance that, at the earliest possible day, facilities be provided within our limits for the education of a competent ministry for the service of our churches.

The next year this growing conviction received its most pronounced expression in The Pacific. In a stirring editorial, and as voicing the feeling and judgment of our ministers and churches, it set forth vividly the existing conditions and then said: "Therefore, California needs a theological seminary of its own, and this need is urgent, and steps should be taken to secure one. To be behindhand in this work, and to wait until the necessity glares upon us, will be to consign to those living after us the hopeless endeavor of doing their work and ours. Let it be settled, then, that the thing must be done, and done promptly. Let us respond to the call, as a sacred trust of Providence."

This was six years before instruction began with our first seminary class. The next year, two years before the day we celebrate—this urgency was increased by the fact that some of the first class in our college graduating that year had it in mind to study for the ministry. In view of this the association said: "The time has come when a theological seminary should be made a matter of definite consideration and action."

It was not yet quite ready for that action, but referred the whole matter to the Bay Association for investigation. Then came the pivotal years of '65 and '66, when the reports gave a still more intensified voicing of the need. In that of '65 they say: "We believe the time has come when provision should be made for theological training on this coast; we believe that we should begin at once to supply this need."

The report of '66, which opened the way for final action, was still stronger. It says: "The want of a theological seminary remains the same, an absolute necessity, in order to provide our population with a ministry at once sufficiently numerous, sympathetic, and homogenious. A land has an immature Christianity that exists in an attitude of dependence on distant communities for its outfit. If we cannot provide our ministers we will soon be incompetent to build our churches or to say our prayers."

This is strong language, especially by such a carefully balanced man as Dr. Dwinell, the writer of the report. But it voiced the now culminated conviction in the minds and hearts of those who were bearing the burdens of the

kingdom in those early days.

How do we explain it? How account for this persistent and growing feeling of the need of a home-trained ministry? For, as we have seen, that conviction did arise, and kept rising higher and higher here in the very atmosphere of the work as the workers toiled and in their toil saw the exigencies of the field. They keenly sensed the evangelical needs of this great territory, with its shifting population, its measureless possibilities, and its uncertainties of development.

This was realized then as it cannot be now.

The attractiveness of California was little known. She was not yet wearing her winsome smile. Her balmy airs and robes of beauty were not yet beckoning the tourist and the home-seeker. And there was then no ready and easy drift of ministers this way as there is now.

It was simple and easy enough for our two or three leading churches in established and growing cities to get for their pulpit a leading or promising man from the East, but for the increasing number of smaller and questionable fields to get a man who would be satisfied to take up the critical work, and stay by the job, and rise or fall with the enterprise, it was not only difficult but was becoming more and more so every year.

Bear in mind now the fact that the few who came here, under the auspices of the Home Missionary Society, in the earlier years, had been carefully selected, and called by the society as to a special work, very much as the American Board did, in sending its missionaries to foreign fields. It paid their large travelling expenses to the field as did the American Board, and it gave them an exceptionally large allowance for their support. In fact, the society almost seemed to regard this as a semi-foreign field; and so, in a measure, did those who came. The society indeed almost insisted, as did the American Board in those days, that its missionaries to California should be married men. I know, at least in the case of two of us, that it suggested holding up our day of sailing until we had secured betterhalves. It didn't work in our case.

All this was not the usual custom of our Home Missionary Society, and it did not keep it up. As early as in the sixties, it ceased to commission men, and fell back on its rule of aiding churches. This naturally effected both the number and quality of our supply, and helped to stir the growing conviction. Not a few also of those who came self moved, or who had been called or sent to fields that proved to them to be too small, too tough, too hard and disappointing, drifted about for a time and disappeared.

For instance, of one of them who came in 1853, Dr. Benton, a little later wrote: "He was earnest, genial, companionable, hearty. He preached well and gave promise of long and good service. But it was rather a rough time in our history. The work was exceedingly hard. His courage drooped. A little home-sickness came over him, and he started East suddenly, after less than two years of service."

In '67 Dr. Warren stated that fourteen of those who had come to us had already drifted back East.

And then there were the places of promise that could not be occupied with the forces in hand or in prospect, and there was the great future looming large, all helping to deepen this conviction that there was no other way of securing a suitable and adequate ministry.

All this interprets to us, at least in part, the stress of earnestness, for a seminary in those who had the work at heart in those early years.

But may there not be something more than this? Can we not see a divine leading in it? May it not be that the spirit of Christ was working in them first to feel and realize, and then to dare and do in his name, kindling in them faith and courage to put forth their hand to create this important agency for the promotion of his kingdom?

The solemnity that filled that meeting when the seminary was founded, the marked spiritual uplift that was manifest on that occasion, and the signal way in which the great head of the Church has used the seminary for the purpose had in view, would seem to indicate this divine leading. And we are happy to so regard it.

We pass now to consider the steps taken in the establishment of the seminary. There was atmosphere here also. Let us try to breathe it.

Dr. Tucker of Dartmouth recently made the remark that the essential characteristic of the Pilgrim faith was courage—exalted and enduring courage. The history of Christianity, he said, is a record of those who have dared in His name. This was exemplified and verified in the founding of the seminary. It was started in no burst of enthusiasm. There were anxious hours. There were sore disappointments. There was travail of soul before the birth. From start to finish it was a venture in faith, but in a faith that failed, not, but that rose and kept rising to meet the challenge of the hour.

Perhaps it would be proper to say that the first real step involving action was that taken in 1864, already referred to when the association virtually said: "Something must be done!" And when it requested the Bay Association to take the matter up, study it, and report for action. This was done, and the report was brought up the next year and presented to the General Association by your present speaker. Dr. Mooar also presented a paper on the subject, and his name was added to the committee, making it consist at that time of Drs. Dwinell and Mooar, and Mr. J. M. Haven. To this committee these papers from the Bay Association and Dr. Mooar were referred, and were in part made the basis of their strong report in 1865. In adopting that report the General Association definitely faced the enterprise. But the steps it took were carefully taken. It felt sure of its way in adopting as an immediate and temporary measure, the recommendation contained in the overture brought from the Bay Association, that a committee be at once appointed to decide what candidates for theological study should be encouraged in their purpose, and to conduct the studies of approved candidates, personally as far as they could, and indirectly in the whole of their course, and to give certificates of the completion of a satisfactory course, and that the Revs. Martin Kellogg, George Mooar, and J. A. Benton be that committee. Here, you see, was a positive step forward, a year before the day we celebrate. It was their first real act to meet the need of the hour.

The other actual step taken by the association in 1865 was a tentative one. It went as far as they could see—nay, as far as they could believe. It was altogether a step by faith, for at that time they could not see how the seminary, that would fulfill their purpose, could possibly be established and carried on by our denomination alone. They expressed their sincere conviction at that time, when they said in their report, that the time has not come, and will not come for many years when any one denomination on this coast can take this work on itself and found such an institution alone. They reasoned, that to provide one set of buildings, one library, one corp of professors, was all that the resources of the State,—meaning all the denominations—would justify us in attempting. They urged strongly for the feasibilty of this union effort, and showed how easily and happily the various denominational interests could be related in the enterprise, and how utterly impossible it would be to meet our common evangelical wants without it. It was also their judgment that this union seminary should be affiliated with our union College. There-

upon a special and able committee was appointed to lay this before the denominations and the college. That committee labored earnestly for a half year, from Oct. to April, and did all in their power to bring this about, but from not a single denomination nor from our own college did they receive a favorable response. They had come up as against a stone wall.

What did they do? Did they throw up their hands and quit, because of their irretrievable failure in all that had been entrusted to them by the Association? Far from it: They took it as a challenge to their faith and they met it heroically, as we shall see later.

To get the atmosphere here more perfectly it is quite necessary that we pause a little and take a brief look at the union efforts that had preceded this ardent hope for a union seminary. It will help us to interpret the situation.

The principle of union was so Christian. It was so attractive to the brotherly spirit. It was so full of promise for securing the desired results, and there had been so much already done in our state by joining hands with others that the committee and the association were moved with no little urgency of spirit and confidence of success for union in this crowning educational work.

And we can not doubt that this effort, though the disappointment in the failure was keen, led the way to a larger faith in ourselves. It was also greatly worth while that we should thus show our brotherliness, and our ruling desire to be workers together with others in the Master's cause. And so in this matter now in hand they were not cautious. They acted on their noblest impulse. In spite of what may have been grounds for misgiving and hesitancy they still hoped for the ideal best. They were undeterred by past experience, as they might well have been. Let us see. For years, as you know, our Congregationalists and the New School Presbyterians had worked together under the plan of union. They had one joint Home Missionary Society, one common superintendent, one common treasury, and one common interest in the work. They held their annual meetings at the same time and place, and met in joint session in the afternoon and evening of each day. The reports of the churches were given in common. They united in the communion, and the annual sermon was preached to the two bodies together. The great causes of education, of temperance, of Sabbath observance, and of evangelization were discussed and voted on in united session. There was no rivalry as to fields, or denominational preferences. In fact the Presbyterians seem to have been the more favored, for of the 23 missionaries sent to our state by our Home Missionary Society under this plan of union, 15 of them were Presbyterian and only eight were Congregationalists.

It has been said that our First Church in San Francisco would have been Presbyterian under its first pastor, who was a Presbyterian, if there had not already been a Presbyterian church there.

The First Presbyterian Church of San Jose was mostly Congregational in its make up but the home missionary who organized it was Presbyterian and the church took that form. In Santa Cruz the Presbyterians outnumbered the Congregationalists, but the young pastor was Congregational and the church was organized that way, with a covenant taken from the Howard Street Presbyterian church which had copied it from a New England Congregational church. And so it went. The two denominations dwelt and worked together in unity; and there was none to object.

But in 1861, four years before this strenuous effort for a union seminary, the New School Presbyterian Assembly, at a great meeting in Syracuse, N. Y., abrogated this plan of union, and all co-operation in Home Missionary work was at an end. From this on the two bodies no more met or worked together. I was a member of that Assembly and from that time of separation on took my place in the ranks of the Congregationalists.

It may be interesting to note here, that after the separation our Congregational churches increased more rapidly than before. More of them were organized in the five years after the separation than in the 12 years under the plan of union. And when our Seminary came into being we had more than twice as many churches as our New School brethren who had separated from us.

In view of these things it is little less than marvelous that the association and its committee strove so earnestly for co-operation.

Then two years later, in 1863, The Pacific, which the two bodies had unitedly started in 1851, and maintained for 12 years, came up for our special consideration. The first two editors were Presbyterians, who were thoroughly satisfactory and loyal to the interests of both denominations. They knew no difference, but in 1863 when Doctor Warren was editor, and when the paper was a mighty force in our country's cause in the Civil War, the synod came to our association and said: "We will no longer work with you in **The Pacific.** We will either assume or relinquish to you its sole proprietorship, with its debts." The association unanimously voted "to assume the paper and its liabilities," not as it then said, as an organ of Congregationalism, but to retain it in favor of education, religion, and the common interests of humanity." It has been true to this its mission ever sinec, an abiding force for righteousness and religion on our coast. What we are here noting is that the association of '65 was undaunted by this breach of fellowship in '63. It felt that a seminary we must have, and that we could have it only by united effort.

Again there was our college of California—our Union College. **Ours** because we were active and earnest in its establishment, putting into it our hearts and our means, and fondly hoping that it was to fulfill our high ideals and aims in Christian education, which have ever been prominent in the sons of the Pilgrims. It was then the only college and it failed. At the time we are thinking of, its financial wheels were dragging heavily as in desert sands, and it could afford no encouragement to our effort for a union seminary. It was but two years later that it gave itself to the state, and our union Christian college was no more. It did this in no altruistic spirit, but because it failed to get the means to live. It gave this magnificent site, occupied by our great and beloved university; and its Oakland property now of immense value. We are not lamenting this, for as things are, and the university as it is, it may be quite as well in the long run as if the college had lived, and perhaps better.

But I do not hesitate to say that if there had been in the management the same grip and grit, the same conquering determination, or, as the Hawaiian swimmer would say, the same using up all the strength and then holding on and catching the second breath and the third breath until the breakers are passed and the shore is reached, that we find among our seminary founders in its early history, the college would have won out and been a great institution today. In fact in 1869 Dr. Willey, who had been the acting president, made the statement that if even $25,000 could have been secured, the college would have lived. When this was said the first $25,000 for the seminary had been secured and the second was well under way. The college had a wider constituency and a more popular ground of appeal than the seminary. And yet the single handed seminary won and the many handed college lost.

It was in the face of such discouragements, past and pending, that the Association and its committee, took their stand for a union seminary as the only hope.

Having now said what I have perhaps I better pause another minute to say a word about our seminary in its present status. It has recently made itself a union seminary. The facts that I have stated in no way reflect on the wisdom of this. But it surely is still true, that if we or any other body had to start in anew today, and tried to found a seminary on such a union basis, it could not be done, any more than it could 50 years ago. That time may come, but is not now. The seminary stands today in strength an institution to be proud of, and it can and does offer to others magnificent privileges and opportunities. It welcomes them as to its mansion already built; not only to share its hospitality, but to have equal part in the good work that it is doing. It was no more an ecclesiastical seminary before this late action than it is now. Its founders, in 1866, after the failure to secure the cooperation of others, said: "Congregationalists have no ecclesiastical system that can build seminaries." "For all such enterprises they throw off their ecclesiastical robes and go to work as individuals. Congregationalists are not a sect in spirit; and a Congregational seminary is not a sectarian institution, but a catholic one, and such we purpose to have". So said the founders in assiciation 50 years ago. And what our directors have now done is not to uncongregationalize our seminary, but to give larger meaning to its catholic spirit.

To return now to the steps taken! We find that after their disappointing failure to secure the desired cooperation the committee did some earnest thinking. It began to loom upon them that providence had hedged up their path to lead them in a better way.

That better way, and the only way open, they saw, was for us in our freedom to go ahead and establish a seminary, not for ourselves alone, as they put it, but for all. They boldly, in their report, step up on the higher ground of our denominational fitness for this very thing because of our catholicity and our history. And there is something of a ring of victory in their words, as that utter impossibility of the year before, now became to them the thing most desirable, and that weakness which was sent them to others for help was now seen by them to be even an advantage.

And so they came up to that meeting in 1866 in hope and heartiness, finely feathered with faith and courage, and fully prepared to recommend the action that was taken.

It was however in no feeling of self confidence that they did it.

They frankly said that it would be best to begin in a humble way, avoid the expense of a building, and have not more than two professors, perhaps but one. We believe, they modestly said, that we can command the means to do so much very soon, and that Providence will provide increased means, as our necessities demand.

This was the atmosphere that prevailed in that memorable meeting of 1866, as without dissent they solemnly adopted that culminating resolution: "That we, the Congregationalists, looking to God for his guidance and blessing and consecrating the enterprise from the start, to Father, Son, and Holy Spirit, the one true and living God, enter on the work of establishing a theological seminary."

We must not fail to catch the note of consecrated earnestness that there was in this action. The Association in itself was a notable one. It was devout in spirit. It had four half hours of prayer. It had three sermons. The associational one by myself, the Home Mission one by R. W. Snowden, and a communion sermon by Dr. A. L. Stone who had come to the State that year.

It was marked also by careful deliberation. A great issue was before it, and that issue was not carried by the over zeal of a few ministers. Among its delegates were our strongest and most level headed laymen. They were men of affairs, large minded and far seeing. I do not think that we ever had in all our history an association or conference quite so marked by the attendance of leading and efficient business laymen. The reputation of most of them has come down in our churches to the present day Listen to their names: Hon. Ira M. Rankin, who was the moderator; L. B. Benchley, Henry Dutton, E. P. Flint, S. A. Chapin, J. M. Haven, Noah Brooks, Samuel Cross, T. W. Trobridge, D. S. Dutton, S. Pillsbury, H. H. Lawrence, O. Chart, J. W. Cox, P. W. Roberts, G. R. Ellis; and a few others.

Among these are some of the best and most brainy men in our Congregational history. There was not a lady delegate in that large Association, **Mirabile dictu.** How the times have changed! Now our women delegates compete with the men for the majority in our conferences!

And the ministers, too! I might as well give the most of their names. They rank with those of any other association or conference. They knew how to stand on both feet and were far from being carried away by any excitement of the hour. They were such men as: J. A. Benton, George Mooar, I. C. Dwinell, W. C. Pond, A. L. Stone, Minot I. Savage, W. Frear, W. L. Jones, J. P. Moore, C. H. Pope, S. V. Blakeslee, E. E. Bissell, R. B. Snowden, B. M. Seymour, J. E. Benton, J. H. Warren, Martin Kellogg, Joseph Rowell, I Thatcher, P. G. Buchanan, M. B. Starr, H. Cummings, I. T. Wills.

Did we ever on the whole average have a better and bigger lot?

Be assured that these men, laymen and ministers, took in the significance of what they were doing, with eyes wide open and beating hearts they took what was to them as an association the final step in the founding of the seminary.

I say final step, for so it was. For after that vote, and after the adjournment for an hour that its members might unite in establishing the seminary, it laid down the burden that it had carried so long.

It never again even discussed the subject. And it never again had a committee on theological education. Its work was done. The seminary had begun to be. Then the association stood back of it. Now and then, it voted to recommend to its churches, to take an offering in its behalf. From time to time it listened with sympathetic interest to its financial reports, but in all things the seminary was independent of the Association. It managed its own affairs, elected its own courses of study, and was responsible to itself alone.

The Association was its mother, and the child, in a measure, was nursed in her bosom, but she never guided its footsteps. For a long time it was in the creeping stage. It toddled its way slowly, with many an embarrassment; and nearly three years elapsed before it really began to walk. Its struggles for strength to begin were severe and sometimes almost pathetic. It was two years before the first endowment was sufficiently assured to warrant the naming of Dr. Benton as a first professor, and it was a half year more before instruction began. And still another year was rapidly passing before a second endowment of $25,000 was enough in sight to justify the naming of Dr. Mooar as a second professor.

It was at this point in 1870 that my removal to Honolulu ended my four years of service as trustee. It was in that decade of the seventies that the seminary passed through what might well be called its dark ages. From the grind and groan and gloom of those years, when income failed, and debts kept recurring, and professors sometimes labored without salaries, I was happily spared. The story of those years, and the gradual surmounting of the embarassing conditions is a continued story of the unflinching faith and courage of those who were standing by the work, but this does not belong to me to tell. When I again became trustee in the eighties the seminary in good measure had come into its own. Its endowments had lifted it above financial worry. It had its three professors, soon to be increased by two more.

It had its hopeful body of graduates working successfully in the ministry, and a future radiant with promise before it.

It remains for me now, in the short time I have, to give you a further insight into the faith and courage of the founders by a glance into the conditions then existing.

We can scarcely realize what a day of small things it was as compared with the present. Our California has never lacked a vision of future greatness, and our present developments may seem small in view of what we expect them to be, but they are simply marvelous, beside those of 50 years ago. Its resources were then but little known. Outside of its mines and wheat fields there was little that was conspicuous. Its orange and olive groves, its orchards and vineyards, that now fill our valleys, and reach up our sloping hills, and give bloom and fruitage in stretches of miles and miles, were then only in patches here and there. The great commercial importance of it all was hardly in sight. Its diversified farming with irrigation was not started. Its vast possibilities and riches in petroleum were undreamed of. Its stupendous resources, in electric power, giving light and might everywhere, and vitalizing our countless industries had not even come into mind. Our largest ship building plant that now has contracts on hand for over a score of millions of dollars, did not lay its first keel until a score of years after this, and this but typifies the growth in many industrial lines. The railroad was only beginning to take the place of the stage coach, and the freight team. The telephone was not invented and did not begin to talk until ten years later. Of course, there was no automobile in the land. The day of the many rich had not come. The mining princes were few, and the great land holders were often land poor. There was then no Berkeley, not even in name. And there was not much of Oakland or of Los Angeles on the map. The cities of over 10,000 could be counted on the fingers of one hand. The Overland railroad was under way, but it had not yet reached the State line, and it was three years short of completion when our seminary was born. While it stimulated expectation of greater things for the State, a cloud of uncertainty, at that time, was hanging over the builders. Even a year later than this, the wife of one of its four magnates, spending a few weeks of outing in my parish, said, with tears on her cheeks, that they did not know whether they were to be millionaires or penniless bankrupts. They were far from confident of the issue, and the founders of the seminary could make no reckoning on them, though in after years some munificent gifts were received from that source.

In all this we can see the faith of those builders as they went forth to build, and scarcely less can we see the faith of our founders, in view of the times and conditions thus disclosed.

Again, educationally there were mountains to cross that challenged their heroism. In this respect also it was a day of small things, almost unbelieveable as contrasted with the present. We now have our two magnificent universities, with their thousands of students, ranking with the largest and best in the land. We have our high schools of highest efficiency, and standing in their enrollment second only to that of New York, the greatest state in the Union. We have our flourishing Pomona, and other Christian colleges, and there seems to be no advanced educational opportunity that is not within our grasp.

But then, in that 50 years ago, what meagerness there was. We had no universities, and no colleges, except our own little Union College, of uncertain tenure. We had but three or four high schools in the state, and none of sufficient grade to prepare boys for entrance even to that little college of ours, unless it was the one in San Francisco, which graduated its first class in 1858, and did not have a classical department until 1864 or -5. There was no high school in Oakland, if my information is correct, until a year after our seminary was founded. In his report to the trustees in 1865, the Acting President of our college, speaking of its preparatory department, makes the significant statement that it is the only feeder of the college, and that the college without it "could find no students". How much that means!

Surely here was ground for discouragement in starting a seminary! Where were the students to come from? It was one of the serious problems that confronted them.

They appointed committees to consider it. They discussed it. They saw no light upon it, but in the face of it they did not falter. When the seminary started, the students were there, and they kept coming.

And so in respect to the churches. Their fewness and smallness would seem to make the undertaking hopeless. There were but 32 of them in the entire state. Now there are 250. More than half of those few had less than 20 members each. The majority of them were dependent on Home Missionary aid. Eleven of them were so weak that in a few years they ceased to exist. But two of them had a resident membership of over 100, and there were not over 1200 resident members in them all. At that time there was not a Congregational church in all California south of Stockton and Santa Cruz. There were four in San Francisco, and only one in Oakland, with an enrolled membership of only 145. Now in Alameda County alone we have over 5000 members. How great the contrast!

It is in view of these conditions then existing that we get real glimpses of the faith and courage of the founders. Only by straining their eyes, as they peered into the future, could they see their vision of hope. In that vision, as they saw it, there was indeed greatness, but they clearly saw that on the long road to that greatness there were sacrifices and hardships to be endured, and they did not shrink. They were great hearts all along the way they trod. They were men, who when they saw a great duty, some great thing to be done for Christ and his kingdom, had the courage to go to it; and go at it; and keep at it until it was done. The word discouragement had a small place in their vocabulary. They were patient. They were persevering. They were responsive to high callings. They had insight and foresight and they were not afraid. Their faith in God was their courage.

Today, with loving hearts, we would place on their brow the crown of fidelity, or to use a figure of Dr. A. L. Stone,

when speaking in 1867 of our pioneer workers, he said: "We bend over them a triumphal arch, and write upon it, in letters of fire, for our times and after times to read: 'Heroic Fidelity'."

But we can honor them best not by words of praise. They coveted no encomium. We can honor them best by ourselves building grandly on the foundation they so bravely laid. We can honor them best by carrying forward and fulfilling their great purpose in a seminary that will meet the needs of our bigger years that are rapidly rolling on, and by keeping their seminary and ours true to the high evangelical and evangelistic mission that called it into being.

The faith and courage, the prayer and effort and sacrifice that have gone into these 50 years of its history are to us a splendid preparation for the greater things to come. All that has been achieved is a vantage ground gained, as the say on the European front, for further advance. With such a 50 years behind us what ought not the 50 years ahead to produce!

We may not dream dreams, but may we not see visions great and fair that our centennial 50 years hence will see realized?

THE SEMI-CENTENNIAL OF THE PACIFIC THEOLOGICAL SEMINARY.

Six days were given to this semi-centennial, and the exercises were on a high plane throughout.

Sunday morning, October 8, there was in the First Congregational church of Berkeley a choice sermon by President Nash on "The Place of Religious Education." That evening Bishop McConnell of the Methodist Episcopal Church gave an able sermon at a union service of Methodists and Congregationalists.

Monday at 9 o'clock, at the services held in Trinity Methodist church, W. W. Ferrier gave a paper on "The Church on the Pacific Coast: Its Origin and Growth—With Glimpses of its Influence." The aim was to present in as graphic a manner as possible the origin of the church on the coast; and along with sketches of its growth intertwine something as to its large influence. Publication of the paper in The Pacific has been requested by many, and it will be published soon therein and later in pamphlet form.

Monday forenoon there was an able address by Bishop Bell of the United Brethren Church on "Movements Toward Church Union." It was a trenchant arraignment of the church for the continuance long after they have served their purpose of the many denominational divisions. It was shown that elimination is bound to come soon and through it progress and ultimate victroy for the Church. No power ever touched the race, said Bishop Bell, that is comparable to Christianity. And more and more every year are we seeing that there must be such co-operation and coordination as will make it possible to bring it to bear on all the people everywhere.

These two addresses led up to a fellowship meeting which was conducted by Superintendent Rathbone, who read Paul's words in Ephesians—one body, one Spirit, one Lord, one faith, one God and Father of all, who is over all and through all and in all. There was hearty assent to Dr. Rathbone's introductory remarks which were in substance: Let us work in co-operation, looking ever forward to better things. Thus can we help along toward the better day continually. Prayers and remarks by various persons in attendance breathed fellowship.

"May we go forth as real brethren!" was one aspiration.

"May we be constrained to give up all that is needful for the enthronement of Christ!" was another.

There were thanks for the new light of our day, pointing us ever higher. A plea also that we might catch more of the passion of Christ for service.

"Nearer My God to Thee," and "O Master, Let Me Walk with Thee" were sung.

At the lunch in the First Congregational Church—all being guests of the Seminary, there were goodly fellowship and intellectual sparkle. Nine denominations were represented at President Nash's table at the lunch.

Monday afternoon a carefully prepared history of the Seminary from its inception down to the present time was read by the Rev. Samuel C. Patterson, an alumnus, and pastor of the North Congregational Church of Berkeley. It was a graphic picture of constant struggle, ever with triumph, until the Seminary stood on its present summit with net assets of $877,977—all gifts from persons who were at some time residents of the state.

This historical sketch stated that there was a time when the finances were in such a condition that the two professors, Drs. Benton and Mooar, supported themselves, the former from a small personal income; the latter by taking the pastorate of Plymouth Avenue Church in Oakland.

Evidently the faith and courage of those who had to do with the Seminary in its early years were as great as the faith and courage of its founders!

Such were conditions even in 1884 when Dr. Dwinell became a member of the faculty that he served for some time without salary. Mr. Patterson made it evident that there were giants in those days in more ways than one.

"No words of mine," said the writer of the paper, "can adequately present the services rendered by Professors Benton and Mooar. Think of those five years of gratuitous service! But more: there were years and years in which much of their salary went back into the institution.

"Ask any of 'the old boys' their opinion of these men, and you loose a flow of eloquence which if commanded in the pulpit would bring the congregation in adoring reverence to the feet of God."

In the course of his paper Mr. Patterson set forth the great service rendered by President McLean, also that by President Nash.

The wide work of the 162 graduates was indicated also.

Fraternal greetings were brought from other seminaries: President Hill, speaking with great cordiality for the Berkeley Baptist Divinity School; President Wilbur for the Pacific Unitarian School for the Ministry; Dr. Moore for the San Francisco Theological Seminary; and Vice-Dean Lincoln for the Church Divinity School of the Pacific.

Drs. Hill and Wilbur, in the course of their remarks, spoke of the generosity of Pacific Seminary in the days of the beginnings here of the seminaries over which they are presiding. "Because Berkeley got you it got us," said President Wilbur. "The chief advantage in our coming to Berkeley was that you were here and tendered us gracious assistance."

Professor Moore emphasized the need for ecclesiastical co-operation and dwelt on the vital features that all have in common. The views were not so much contradictory as they were contrasted; and they rest on underlying rocks that come together.

Vice-Dean Lincoln of the Episcopal School indicated his catholicity by the remark: Take truth wherever you find it, and appropriate it to your life. He said that he especially honored Pacific Theological Seminary because it gets and gives everywhere.

Monday afternoon the Rev. Dr. Hosmer came as the bearer of beautiful greetings from Harvard University; receiving which, President Nash remarked that there was

double pleasure in this—pleasure in that such words of greeting had come from this the oldest educational institution in the land, and that Dr. Hosmer had been made the bearer of them.

"The Place of the Minister in a Democracy," was the subject of an address Monday evening by Bishop McConnell.

The movement ever onward toward a real democracy was noted; increasingly the demand is that all affairs be administered with regard to the social welfare.

With reference to the place of the minister in this democratic movement, and in a democracy, it was said that he would fail in his work if he did not get truth uttered in such a manner as to cause it to grip the ordinary mind. It is not so much a matter of understanding on the part of the minister as it is a matter of making the truth understood. And further: Religious truth must be presented so as to appeal to the feelings, the sensibilities, and ever with distinct emphasis on human values. The sins which called out Christ's severe condemnation were those which disregarded human values. It was remarked further that it was for the minister to be the interpreter of the rising life of the people—to put something into their minds and then taking their half-formed thoughts make them a working power in their lives and in the community life.

Bishop McConnell spoke of salvation in large terms—of a great current sweeping through humanity, lifting ever upward, so that finally the Kingdom of Humanity will be the Kingdom of God.

"Theological Education" was the subject of a comprehensive and able paper presented by Professor George T. Tolson, Tuesday morning. In the first part it sketched the origin and growth of the theological seminaries on the Pacific Coast; then, it set forth what they had been doing in the way of theological training and what they hoped to do in the future.

Under "College and University Training," Professor B. J. Morris of the College of the Pacific sketched graphically the colleges and universities on the coast and indicated the great part each was doing in the work committed to it.

The alumni had Tuesday afternoon to themselves, and as usual had a royal time at luncheon and at other times and in other ways.

The Seminary students celebrated also on Tuesday. They had lunch at Hotel Claremont and around-the-table talks. Persons were in attendance from Pacific Theological Seminary, Berkeley Baptist Divinity School, Church Divinity School of the Pacific, Pacific Unitarian School for the Ministry, San Francisco Theological Seminary, College of the Pacific, Stanford, and University of California.

"Social Betterment" was the title of a paper full of sparkle, and rich in its presentations and suggestiveness, given by the Rev. Albert W. Palmer. By it we saw how religion has been gradually permeating all the coast life and hastening the day when God's will shall be done on earth as it is in heaven. We are hoping that Mr. Palmer will give the paper to The Pacific for publication.

"Religious Education!" Of course Dr. Miles B. Fisher presented that vital interest, and admirably. We have asked him for the gist of his paper for The Pacific next week—in fifteen or eighteen hundred words.

A session of the Northern California Congregational Conference was held Wednesday afternoon, the Moderator, the Rev. T. T. Giffen of Fresno, presiding. Devotional services were conducted by the Rev. Emanuel Hoskins.

The Rev. Dr. R. R. Meredith, now supplying the First Congregational Church of San Francisco, was introduced and spoke briefly in a most optimistic vein. He expressed great gratitude for what had been going on these fifty years, strengthening faith in God and in the gospel of Christ. As he looked back over the past he discerned a vastly clearer and more assuring view of God than when he had started to preach; and God's prophets are proclaiming him in grander, more rational ways.

Dr. Meredith declared himself a Christian optimist. Ever God is making Christ-like character; that is the meaning of Christianity; and more and more Christ is being enthroned.

It was Wednesday afternoon that the Rev. Dr. Frear gave his deeply impressive address on "The Faith and Courage of the Founders," which appears in full in The Pacific this week.

Chaplain Rowell, now in his 97th year, gave Reminiscences that afternoon, telling of the early years of and association with such worthies as Drs. Willey, Benton and Mooar. Again and again as he named the noble men of those early years and passed them on up into the heavenly life, came the words "And I still live!" All who know Chaplain Rowell intimately are aware that he longs to be more useful than he now thinks himself to be and wonders at times why the day of his passing into the higher life beyond has been delayed. His daily prayer is that he may not have a day without doing something for the salvation of men, and that when such a day comes, on that day he may be taken away. Such is his belief in prayer, that as he sits by his window in the evenings and sees the street cars pass laden with men and women going home from their toil, he breathes a prayer for their reconciliation with God through Christ.

"The Conference and the Pacific School of Religion," was a topic on the program for Wednesday afternoon. There were three addresses thereon.

The Rev. Roy H. Campbell, an alumnus, hailed the change of name to the Pacific School of Religion. Congregationalism had never been unduly exalted by any teacher in the Seminary; it is still Congregational in its essence and as such will go on; and we must put every ounce of ourselves into it.

The Rev. Burton M. Palmer, also an alumnus, stated the difference between religion and theology, and welcomed also the change of name as in line with the trend of the times—the churches being not so much engaged in abstractions as in the practical things which the gospel implies. The thought was that at this fifty-year period we were ready to look up into the Father's face for the real life story, and that as a School of Religion and as Churches of Religion we were facing not fifty years of decline but fifty years of enhancing service. And the appeal was for such loyalty to the Pacific School of Religion as to make it more than ever before a power for the bringing in of the Kingdom.

Dr. Van Horn spoke of what the churches might fittingly expect of the School of Religion: Surely they have a right to ask that it train real prophets, men who can lead others to the truth because they have experienced it themselves. Perhaps as never before men are needed who will be able to lead to the deep things of the soul; ministers who can anchor men to something in these years of changing thought. And with deep sense of the great need Dr. Van Horn urged that kind of training which while preparing men to preach with the modern accent would send them forth into their work with the eternal accent of the Holy Spirit. "Tarry ye in Jerusalem until ye be endued with power from on high."

A pilgrimage to the new site completed the exercises of the afternoon. There, as we stood on that splendid site in the foot-hills near the Greek Theater, looking out on the stately campanile, over the University grounds below, dotted with buildings, President Nash told of the hope to see going up there ere long an administration and lecture

hall building, a fire-proof library building, and an inviting chapel that would be open all the day as a place into which any of the passing hundreds who would could go for meditation and communion and inspiration.

It was stated that a friend stood ready to place the library building there as soon as funds were in hand for the main building.

A brief prayer of consecration by an alumnus, the Rev. Leslie B. Briggs, closed the gathering on the new site.

Wednesday evening at the conference dinner in the First Congregational Church of Oakland there was a delightful unexpected addition to the program, at which time we all were taken intimately into the hearts of the members of the faculty. This year marks the 25th anniversary of the coming to California of Dr. and Mrs. Nash and their connection with the Seminary. Along with the presentation to them at that time of a beautiful silver cup different members of the faculty voiced their loving appreciation of Dr. and Mrs. Nash, telling what they had been to them and to the students in the intimate personal relations during the years, crowning thus most fittingly in all its features the devoted service of a quarter of a century.

Wednesday evening at a meeting in the First Congregational Church of Oakland the Rev. Dr. R. C. Brooks spoke on "The Tercentenary Program." The thought in brief was: We shall be better able to face the twentieth century if we understand the sixteenth. Moses and Amos and Savonarola and other great worthies of the ancient days were classed as Puritans. Puritanism was said to stand for moral, mental, and spiritual freedom—man responsible to God only. It stood also for the brotherhood of man; and the supreme need of the age is a revival of Puritanism in its real imperishable spirit. Ever it places righteousness above ritual; character above creed.

"Mr. Ralph Fisher, speaking on "Two Millions a Year for Missions," indicated the progress in motive — from sentiment to the social. Missions concern us today because we see through such work the solution of problems relating to mankind—not only national but international and racial. Always in breaking the bonds of others we ourselves become free.

Mr. L. B. Avery spoke enthusiastically concerning "A Permanent Pilgrim Fund" because it was a monument looking to the future rather than to the past. Such a fund would be indeed a fitting memorial. It was something having life, calculated to give more abundant life, reaching out in usefulness to cover the whole earth, pointing in a decidedly practical way toward the skies—as no stately shaft ever could do.

Speaking Wednesday evening on "Recruits for the Ministry," President Main of Grinnell College pictured this as a vastly different world from what it was a few years ago, and set forth the handicaps on the ministry which must be removed. There is lack of contact between the church and present day life; the Seminary must labor to introduce the student to the life of today; and all in all the ministry must be lifted up to a plane on which it will appeal to the virile young man. Outworn interpretations must be discarded; there must be freedom of thought and expression; and above all, a vision of the potentialities of Christ and what his message means to the world.

Dr. Sanders, Director of the Board of Missionary Preparation, New York City, speaking on "The Church Enlarged and Renewed," emphasized the need for plain, simple, understandable statements of faith. Mention was made of the Kansas City workingman who reading it on a street car the morning after the new National Council statement of belief was published, remarked that something like that brought to his attention would have landed him in the church long before.

Dr. Sanders maintained that the call to the church is for a more evangelistic, biblical kind of preaching; a more definite use of laymen in the evangelistic task; a scientific use of the Sunday-school as an educational side of the church; an enlightened community service — something into which many churches are not yet willing to enter; and a determined united effort to Christianize society. This is the call of the age, and there is a fine lot of young folk to be marshaled and led on in this great service. Ever in the past, Congregationalists had been pioneers, said Dr. Sanders, and the call is for us again to move out and on in the great enterprises that are to bring the Kingdom down yet more out of heaven upon the earth.

"Religious Work Among Immigrants" had place Thursday morning. The Rev. Robert Walker, of many years' service for the Italians, presided. Secretary Hinman told in an inspiring way of the work on the Pacific Coast among the many nationalities here—of the difficulties and achievements and of the summons to the churches to demonstrate anew the assimilative power of Christian brotherhood. Racial prejudice and denominational narrowness must be removed and there must be on a united plan a great offensive. The work has been entered upon optimistically—but only entered upon; it must be widened and deepened, carried on with devotion and business-like endeavor or ere long appalling things will summon us to unthought-of problems of great seriousness.

Thursday morning brought us also to another able paper with far-reaching import. It was by the Rev. Dr. Guy, Professor of Missions and Comparative Religion—on "Our Relations with the Orient." Nothing, perhaps, during the entire week was listened to with quite so much rapt attention. We will give portions of this address next week.

"The Future of the Pacific School of Religion" was glimpsed Thursday afternoon, President Nash setting forth in brief the demands on it and what it was hoping to accomplish. Sagacious Christian leaders realize that there must be a revaluation of the Bible, a restatement of faith, enlarged emphasis on religious education, world-wide missions, on the Christianizing of the social order, on organized philanthropy, the reunion of Christendom, and on universal peace. With a resolute purpose to answer these larger demands, said President Nash, and in accord therewith the new name School of Religion had been taken; five denominations had been brought into co-operation on the board of trustees, and at the earliest date possible departments were to be added which would enable the Pacific School of Religion to train workers to serve with success in all the varied channels and activities of modern church work.

Persons connected with several different denominations were present and all expressed appreciation of the advance movement, among them Dr. Dennett, prominent in the Methodist Episcopal Church work, who remarked: I know of nothing that would stand more for the real spiritual development of the Pacific Coast than that which is now planned.

As voicing the sentiment of the persons assembled that afternoon the following was presented and heartily and unanimously adopted:

"Resolved, by this unofficial meeting of trustees, faculty, alumni and friends of the Pacific School of Religion, that, in view of the history of half a century, the present prosperous condition of the school, and especially in view of the obligation resting on us all to enable the school to take advantage of its challenging opportunity and increase to the utmost its usefulness,

"We recommend that a forward movement be organized and that it be four-fold in purpose;

"First, the cultivation of close relations between the

school of religion and the colleges and universities of Western America; to enlist thoroughly trained men for the ministry and other forms of Christian leadership and to present the challenge of the religion of Christ to the college men of today.

"Second, the enlargement of the services of the school of religion to the churches of the Pacific Coast through summer sessions, extension courses, lecture courses and the direction of student activities in churches and social agencies.

"Third, the enrichment of the inner life and work of the school by additions to the curriculum, groups of courses adapted to different classes of students and adjusted to the demand of the modern day, and especially by increasing provision for the practical training of students in evangelism, pedagogy and social service.

"Fourth, the completion of a fund of $1,000,000—$250,000 of which has been secured since the beginning of the present administration,—the amount so raised to be used to provide such needed enlargements as buildings on the new site, endowment for new departments which should be added without delay, additional scholarships, library equipment and other needs of the school.

"And further, we pledge our co-operation to this forward movement and request our Board of Trustees to appoint a Forward Movement Committee consisting of the president of the Board, who shall be chairman of the Committee, two other members of the Board, one member of the faculty and two alumni, these six to add to their own number as they may see fit; and we suggest to the trustees the wisdom of employing a financial agent who shall help in the campaign."

"Will Christ Survive?" was the question asked and answered by President Main of Grinnell College, Thursday evening. This was stated to depend on whether Christ could vindicate himself as a dynamic in the world now and in the future. The address presented Jesus Christ as an expression of spiritual forces which will at last realize themselves in the City of God. If he proves himself the symbol and ideal of what ought to be he survives; and the central fact of Christianity is not the Christ of the first century, but the living Christ of today, whose dynamic is just as evident as is the influence of the sun. He is a personality working in all life, and just as much in the world now as he was two thousand years ago—indeed, progressively, more so!

Friday morning brought us to that deeply inspiring paper by Dr. Buckham which appears in full in The Pacific this week.

Then came forty minutes at the feet of that man of insight—Dr. W. W. Lovejoy, a former member of the seminary faculty—who led us into biology, psychology, and general literature, and opened wide the avenues of religion to the inspiration of all who heard. We were told: "The true doctrine of the Incarnation is not that something contrary to nature has happened; it is that the innermost secret of Nature has been revealed. And this secret is identical with the force that swings the furthest star, and drives the sap through the veins of all living things."

Dr. Lovejoy believes that "God Manifest in the Flesh" and "Cosmic Consciousness" are interchangeable terms; that God is immanent in all life, and so is fashioning and shaping all things after his likeness.

Another former member of the faculty speaking Friday morning was Dr. R. R. Lloyd who charmed all by his old-time lovingness and enthusiasm as he told of his continued ambition to help students to see Jesus as he is depicted in the New Testament, so that they may reveal him to others. All were urged to speak what God had revealed to them in their own lives—grasping God and grasping men, and so moving together on up toward the Infinite perfection.

Taking the old familiar rhyme of "Jack and Jill," calling one Faith, the other Hope, Dr. Lloyd indicated humorously, but with profound impressiveness, how if the one tripped and failed or fell the other came tumbling after.

Only one other of the former members of the faculty was in attendance—Dr. William H. Allison, Professor of Ecclesiastical History at Colgate University. He was here for a year about twelve years ago, coming to the Chair of Church History. Dr. Allison spoke feelingly of the association had that year with Drs. McLean, Nash, Buckham and others, of the paths of service into which he had been led elsewhere in the years since, and of the joy in it all.

The Anniversary Assembly was on Friday afternoon. There was a Procession from the Seminary building to Trinity Methodist Church—Professor C. C. McCown being marshal.

Salutations came then from various sources. President Wheeler of the University of California, representing universities and colleges, and especially our own University, brought congratulations and thanks—congratulations on what had been achieved through the years, thanks for the great and good influence exerted here and more widely.

The University needs you, said President Wheeler. Men may get on for a time without religion, but not for long without faltering, and ultimately failing utterly. This School of Religion is part and parcel of the University of California. The University wishes it well, gives it its blessing, claims it as its spiritual own.

Dr. Frank K. Sanders brought the greeting of schools of religion in general—all united in the work of furnishing leaders who shall make it possible for religion to permeate the whole fabric of life. He spoke of the strategic position of the Pacific School of Religion, its fine ideals, the desire to measure up to its opportunities in noble fashion, and gave congratulations because of the past and the promise of the future.

At this juncture President Nash spoke of the "Larger Ministry of Schools of Religion,"—institutions like this not being limited to what is going on within their walls, and announced three speakers on this larger ministry.

Speaking then as "To the Churches," the Rev. Dr. W. H. Day of Los Angeles outlined the comprehensiveness of the service—men must be prepared as preachers, teachers, and administrators. They must be acquainted not only with theology, psychology, and sociology, but also with finance.

Looking out on life as it now is Dr. Day discerned three outstanding types of human need—the doubter, the sinner, the quitter.

There are times when men feel the foundations slipping from under them; the minister must be prepared for such a time as this. He must be able to go to men fallen into grevious sin, and touch them with the fire of the Evangel; he must have a gospel equal to the deepest emergency.

Then, too, it is for the minister, through the gospel of which he is a herald, to be the radiating center of self-heartedness to men who have lost their stout-heartedness and are in danger of becoming quitters.

It is not in terms of a modern latitudinarism, said Dr. Day, that these needs can be met, but in the terms of the Cross—only those who have walked in the way of the blood-stained brow can minister aright.

In words that will linger long with those who heard him Dr. Day exalted above intellectualism—or as the only foundation on which that can rest successfully—the passion for service of which Jesus of Nazareth was the Great Exemplar. This, said Dr. Day, is what we shall desire to

receive in increasing measure from this School of Religion as the years go on.

Speaking of the Ministry to the Social Order, Chaplain Gardner of Stanford University mentioned the Earle Lectureship as having long proved the Christian Statesmanship of this School of Religion. And then: Religion began with a social ideal; the present social order while needing reform is not bankrupt; the churches are more alive than ever before to social problems, and more widely is it realized that the great task of the church is to weave the idea of brotherhood into modern society. And the minister must go to the world if the world will not come to the church. Religion must be articulated to all life. And our trust should be not so much in brain as in the kind heart.

"The Larger Ministry and the World-Wide Kingdom" was considered by President Seaton of the College of the Pacific. There is a holy compulsion which sends the church out to the ends of the earth. Our parish is the world. Christianity means **abundant** life—affords a more complete moralization of life than any other agency. It is the one religion that makes man at home with God and with himself. To as many as received our Lord—in the individual or social sense—to them gave he power to become the sons of God.

This gospel which is for the bringing of men into God-likeness must be preached in love, but also in wisdom. Trained men are needed. Sound pedagogical principles are called for in administering all of the affairs of the church in the interests of the world-wide Church Kingdom. We need consummate preachers, wise and able teachers—Christian statesmen. We thrill with gratitude, said President Seaton, when we realize what has been accomplished by our schools of religion for the world-wide kingdom in the past and rejoice in the wonderful promise for the future.

The honorary degree of doctor of divinity was conferred on the following named persons at the Anniversary Assembly: Revs. Burton M. Palmer, Miles B. Fisher, Ralph B. Larkin, G. N. Brink, Frank Sanders, James O. Lincoln and J. D. Ebina.

A lecture Friday evening by Dr. Frank K. Sanders on "Christian Leadership" closed the semi-centennial exercises. In this leadership, said Dr. Sanders, there must be moral earnestness, farsightedness — the thoughtful prevision of trained men who have studied life and have planned ahead; sympathy with men — a willingness to share and a profound sense of their need; a competency for the task at hand; a spirit of teachableness,—a feeling that perfection of attainment is far from being realized; world standardization—a lifting up of the whole world to the best there is.

In this standardization are involved four great objectives: Introduction of our free Christian idealism; the shaping of non-Christian countries by Christianizing their leaders; establishment of national churches which shall develop along racial lines with racial characteristics; development of an adequate body of literature for each people; religious education—the training of men and women who shall become teachers of teachers, leaders of leaders; the development of the Sundayschool as a great agency of the Church.

It is a large task, remarked Dr. Sanders, and in so far as the Pacific School of Religion measures up to it will be its future usefulness.

Nature has given man one tongue, but two ears that we may hear twice as much as we speak.—Epictetus.

Revenge may be sweet, but seeking it is apt to sour one's disposition.

RELIGIOUS THOUGHT ON THE PACIFIC COAST.

An Address by Professor John Wright Buckham, D.D., at the Semi-Centennial of Pacific Theological Seminary.

Theology has never been one of the leading products of the Pacific Coast—perhaps because its cash values are too remote. Religious life here has found expression in the struggle with practical rather than with theoretical problems. And yet men must think as well as pray and work, and the religious leaders of this part of the world, like those of every other, have thought about God and Christ, and human life and the future and the great mysteries of existence with that earnestness of spirit which has entered with subtle potency into their daily lives and deeds.

The founders of this institution were trained men, graduates for the most part of New England seminaries. Of the first three members of the faculty, one graduated at Yale Divinity School, one at Andover Seminary, and the third at that vigorous representative of New England theology in New York City—Union Theological Seminary.

The ministers who led in the establishment of the institution, and those who later stood most loyally about it, were likewise largely from New England seminaries. Some of them brought their theological note books with them. Some years ago the owner of one of these depositories, Rev. F. B. Perkins, kindly put it into my possession. It consists of two volumes of lectures of Professor Edwards Park—nomen praeclarum et venerabile—yet how remote from the religious life and thought of today.

But these pioneer teachers and leaders were by no means servile followers of any man or any system. They were no man's echo. They not only understood what they taught but thought for themselves. Let us think of them, once now, for a little, in this aspect.

Dr. Benton, as he has been depicted for us, was a man of large outlook, of copious imagination, a man also of "wecht," as the Scotch would say, possessed, too, of remarkable powers of accommodation, able to mount a soap box or lend dignity to a silk hat, to teach Hebrew to a halting class of two or three or to address successfully a Congregational Council in London, to paint the coming splendor of California or to hold up the mirror to his fellows in so racy and pungent an allegory as "The California Pilgrim," with its vivid pictures of San Fastopolis Bustledom, Bedlam Alley, Mr. Bombastes, Jonathan Jointstock, Mr. Credible Ayr—a man, by all witness and consent, to be both admired and loved and revered.

Professor Mooar was the mystic of the Seminary. In a day when systemism and dogmatism were still uppermost he dropped his anchor deeper than most men and found firmer holding. A characteristic word of his is that found near the close of his volume of sermons, "Be of Good Cheer." It is this: "There is a security which sinks its foundations deeper than in any theory of ours." Another luminous saying of Professor Mooar's was given to me by Professor Howison. I take pleasure in repeating it to my classes. It is a definition of inspiration, and runs thus: "The Bible is inspired because it is inspiring." Such lucid and revealing ways of getting below scholastic floatsam and jetsam to abiding and nutritive truth belong only to the rarer minds. Coupled with what Professor Mooar himself has called, in the title of one of his sermons, "sensitive veracity," this made him a thinker whom our Seminary may well gratefully cherish as one of its fixed stars. Looking back upon his spiritual maturity, his intellectual clarity, his moral purity, we may well exclaim, in his own self-revealing words: "What a charm has large erudition often worn because, having worked its way to the very heart of its themes, it has been able to give back in the

speech of the people the truth with crystalline clearness."

Doctor Dwinell—of whom, in Mr. Jewett's valuable biography, we have the most complete account we possess of any of the founders of the Seminary—had a mind of admirable insight, breadth and sagacity. It was he who carried on the correspondence with members of other denominations with reference to uniting in the founding of the Seminary. Like Dr. Benton he was a leader in public and denominational affairs. He could take the initiative, as he did, in securing better sewerage in Sacramento or in promoting the passage of a bill establishing a Reform School by the legislature, or preach a great sermon like that on "Christianity a Religion of Expectancy," or write an influential paper on a theological issue, like "Advance in the Type of Revealed Religion."

Doctor Dwinell could not be called a progressive—indeed he took a strongly conservative attitude in the Andover controversy—yet his mind was catholic, alert and outreaching. There is in our library the reprint of an article of his, "The Mind Back of Consciousness," published in the "Bibliotheca Sacra in July 1890, which is a singularly acute and suggestive study of one of the foremost subjects now engaging the attention of philosophy and psychology. I am sure I cannot better pursue my theme than by giving a brief account of this remarkable study.

The hypothesis of the paper is "that the spiritual principle in man—the mind, or the soul—is only imperfectly in possession of the organs, and is able to report only a small part of its own activity in consciousness." This hypothesis, now so familiar, had doubtless been propounded long before it was thus succinctly put forth by Dr. Dwinell, though he was evidently not acquainted with any thoroughgoing statement of it. It must be remembered that this was in 1890, twelve years before James' "Varieties" appeared and when the Proceedings of the Society of Psychical Research had received but little attention. The writer then goes on to show how consonant this theory is with the phenomena of creative art, of literary inspiration, of the extraordinary feats of memory, with the findings also of moral insight and of pure reason. "If it [i. e., the mind back of consciousness] is a growth," he argues, "it is the growth of a supernatural germ from a region of pure reason. If not a growth might it not be regarded as the whisperings, the best possible in dull human ears, which open only at the touch of experience, whisperings of the higher mind within—the mysterious mind—the mind back of the mind—that can only here and there find one to whom it can utter the full, ringing, transcendent message," After examining the various theories to explain these phenomena the author concludes:

"It is this that, ever sitting at its enduring loom, weaves for us the web of conscious unchanging personality and conscious unchanging identity, not out of the floating disconnected gossamer flocks of our swift vanishing states of consciousness, but, using these as woof and the objects of its own eagle-eyed changeless insight as warp, it weaves its web, and hangs it where we can see it or feel it. This is the center and head of the regnant personality, the support and bond of the transient experiences and untrustworthy powers; surviving all catastrophes, continuing through all changes, seeing the corporeal, intellectual, moral stages inscrutable, immortal, rational Ego."

Here is a striking anticipation, by this observing and thoughtful Pacific theologian, of the familiar declaration of William James in his well-known essay, The Energies of Men, to the effect that men "habitually use only a small part of the powers which they actually possess and which they might use under appropriate conditions."

In 1892 there came to the chair of Systematic Theology in this School a teacher whose contribution to theological literature cannot be overlooked in any survey of this kind. This is neither the time nor place for a careful estimate of the yet unfinished work of Professor Frank Hugh Foster. But I cannot go on without paying tribute to the sincere, scholarly and valuable work which he has accomplished, both here and elsewhere. Professor Foster was, while in this seminary, one of the conspicuous exponents and defenders of the New England theology and has since become its acknowledged leading historian. His transition from interpreter and advocate of that theology to historian and chronicler of its collapse, forms one of the most dramatic chapters in the recent history of a science that is not bristling with dramatic incidents. There is a very significant book by Professor Foster which to my mind throws no little light, not only upon his own repudiation of the old theology, but upon its general decadence, viz., the volume of Stone Lectures for 1900 entitled "Christian Life and Theology." The introductory lecture of this series is, in my judgment, one of the best and clearest statements yet formulated of the basis of Christian theology in Christian experience—a principle which necessarily does away with the very principle of dogmatism. Unhappily Professor Foster failed to carry out in the discussion that follows the principle that he had laid down; but the seed of a new theological renaissance is there, ready to break the shackles of the New England theology and every other bondage of past or present.

Dr. McLean's contribution to the religious thought of the Seminary and of the Coast was that of a man who touched human life at many points and always wisely and warmly and helpfully. While he was not primarily a thinker, he thought constructively and pointedly—a maker of singularly happy and homely metaphors, a sagacious discerner and appraiser of the best in advancing thought. In the day when evolution was receiving its most violent and vain attacks in the pulpit and religious press he saw its harmony with religious truth and declared: "Revelation and evolution stand at one." Happy the man—and helpful—who, like Dr. McLean, could make the transition from the old to the new order of thought, bringing with him the gold and frankincense and myrrh of his earlier faith.

I cannot close this brief review of the contribution of the Seminary to religious thought without a word of tribute to the unfinished work of my beloved colleague, Professor George DeWitt Castor, who was taken from us so suddenly and sadly. Professor Castor was a genuine scholar. His thesis for the Doctorate of Philosophy on "The Non-Markan Element in Luke" which, by the courtesy of the Castor family, will soon be published through the Chicago University Press as our semi-centennial publication, is the finest piece of technical scholarship as yet put forth by this institution and will make a noteworthy addition to the modest contribution to theological literature made by our Seminary. While the chief function of an institution like this is teaching, it has also, as you will recognize, a distinct obligation toward the continuity and enlargement of religious thought in the world at large and the collection of volumes and pamphlets which we have brought together for this occasion will show that it has not been wholly fruitless in this direction.

Porfessor Castor was not only a penetrative and well equipped technical scholar but also a very wise and winning teacher and interpreter of spiritual truth, as his inauguration address and his articles in the Biblical World and elsewhere evince. Long may his fine intelligence and noble spirit abide with us in this institution!

I had hoped in this review to attempt a survey not only of the theology of our own Seminary but also of the theo-

logical thought of the Coast in general, for it would be presumptuous to assume that all the theology of the region flourished here. But the limitations not only of the paper, but of my own knowledge, forbid this. It is both a duty and a privilege, however, to acknowledge the stimulus and enlargement which have come to religious thought not only from the seminaries but also from the men of constructive theological thought in the pulpits. I trust it will not be invidious if I mention one name as illustrative of this contribution—that of Dr. James M. Campbell, upon the whole probably the most affluent and helpful contributor to theological thought we have had, who has done his work where the serenity and sunshine of our Pacific climate have lent to the stern integrity of the Scotch mind unwonted sweetness and light.

The universities and colleges too have done much, not only to broaden the horizon of religious thinking but also to enrich its content—although their influence has also been in large part contra-theological. In this service the University of California has naturally done most. Two names in especial stand out above all others. The first is that of Joseph Le Conte, whose contribution to the theology of Evolution is universally valued. The second is that of Professor Howison. It will be many years before theology realizes fully its indebtedness to Professor George Holmes Howison, whose contribution to religious thought I have elsewhere endeavored to point out. It may well be a source of gratification to this institution that the chapter on "The Harmony of Determinism and Freedom," one of the most masterly discussions in The Limits of Evolution, consists of a paper read before the Theological Society of the Pacific Seminary, April 5, 1898. May the friendliness of Philosophy and Theology thus established here never be broken. In an address given before our University Charles Kingsley once said that "if he could see a school of Berkeleyan philosophy founded on this side of the continent he would think that California had done a great deal for the human race." Such a school has been founded here by Professor Howison in spirit at least Berkeleyan.

Having completed our brief retrospect let us now turn to the prospect. What of the future of theology on this Coast?

I think I may assume—though against the clamor of not a few today—that there will continue to be a theology, here as elsewhere. I do not understand that in eliminating "theological" from the name of our institution we have thereby consigned theology to an innocuous desuetude. If so I can foresee for ourselves only atrophy of brain and ultimate paralysis of activity. Men are made to think and think they will, and if their thought becomes thin or erratic or irrational life will lose its meaning and men will be only as "dumb driven cattle." We must think and think about the greatest and deepest and most vital issues of life—and such thought is theology.

With the present emancipating emphasis upon applied Christianity, I am in most thorough accord—an advocate indeed—provided it does not seek to set aside religious thinking. If it does that it will work its own ruin as well as that of theology. There can be no School of Religion without religious thought. Upon that I think we are agreed.

Let us ask ourselves, then, what kind of a theology this nobly-endowed, "God-blessed, sun-bathed Pacific Slope" needs. That is quite another from the question what kind of a theology it will have. For that depends upon its religious life—since out of the life the thought flows. But without forgetting this let us ask what kind of a theology is adapted to command the allegiance and mould the higher life of this alert, diverse, forward-looking civilization.

I think we should agree, in the first place, that none but a broadly comprehensive and tolerant theology has any claim or place upon this great Pacific slope domain. We should be recreant to the wider revelation of God, if, looking out toward the peoples of the Orient—to whom God has disclosed Himself, though, as we think, far less clearly than to us—we should cherish exclusive, confining conceptions of God of man, tainted with any prejudice of race or religion or sect. For here upon this coast even more intimately than elsewhere in this country—and more especially here in this great center of education,—the minds of the East and the minds of the West are to meet and mingle and adjust themselves to one another, either in conflict or in harmony, either in hostility or in helpfulness.

This adjustment does not mean, in my judgment, religious amalgamation. Nor do I think that it means eclecticism. My faith in the religion of Jesus Christ as the universal religion, adapted as none other is to the needs of the whole world, leads me to hope that it will in time win the willing adherence of all peoples. But just because Christianity is a world religion, and because it sprang from the Orient, there is reason to expect that the Orient has yet a power of understanding it and interpreting it that will greatly enrich our vigorous but limited Occidental theology. When the devotion and profundity of India's long quest of truth, the ethical and social integrity of China, and the alert imaginative mysticism of Japan are poured into the vessels of Christianity we shall have wine worthy indeed of the Bridegroom. But that may not be unless the West is large enough of mind and heart to commend and convey a Christianity sufficiently inclusive and brotherly to win and hold the Oriental mind. That will mean a missionary Christianity, but not a proselyting Christianity, a comprehensive but not a compromising Christianity. I cannot but think too that the only theology convincing enough and vital enough to win the world is a Christocentric theology.

The seal of our School of Religion is to me the beautiful and inspiring symbol of what should be the very heart and center of our institution, both in its thinking and in its living. It is from the famous painting on the walls of one of the Roman catacombs—the earliest representation of Christ we have in Christian art, far earlier than the teaching Christ or the crucified Christ—i. e., the Shepherd Christ. The strong youthful Christ is carrying a lamb, or perchance a kid, upon his shoulders. How nobly and winsomely he stands. Christ the Savior, the Victor, the Redeemer. The cross is not excluded or forgotten. It is immanent in the whole conception—as it must be in any true conception of Christ—but it is behind him. He has come from it and from the grave, "that they may have life and have it more abundantly." He is the Living Christ.

By making this Christ the center of its thinking and of its life and by presenting him to men in all his radiant compassion, his victorious might—the might of love—and his revealing truth, "in whom are hid all the treasures of wisdom and knowledge" and all the resources of moral conquest and serene and hallowing strength—this School can become a center of radiating and redeeming life—and, in my judgment, in this way alone.

Again, the religious thought that will command and inspire the life of this Pacific domain must be intensely vital. Swift and strong flow the tides of human life on this coast and ever swifter and stronger. Life was never so rich and varied and fascinating in its appeal as under the blue skies and upon the flower-strewn soil of this land where summer slips all unaware into autumn and autumn into spring, a land where it is always afternoon, or morning—which?—for there is no night here,—a land where,

as on Shakespeare's enchanted isle

"Nimbly and sweetly the air doth commend itself unto the senses."

Forgive me if the lure of it all steals even into a paper on theology. I am not promoting but testifying—as others of you have done so spontaneously in your papers. Well, the import of it all is this—and it should not be missed—that here Christianity must compete with all the most varied and appealing interests of life. Compete do I say? No, it must exceed them all and bring them into captivity to Christ. Christianity must itself be so fair and strong and glorious that without it all these outer things will seem as hollow shams and by it be at once hallowed and enhanced, restrained and enlarged, guided and fulfilled.

Let us not be blind to our perils. This civilization of ours will afford, is even now affording, a searching test of the vital power of Christianity. A new paganism, as subtle and seductive as the world has ever seen, is singing its siren song in our ears. Strong hands, and delicate, are straining hard to wrest Beauty away from Truth and Duty. Wild tongues are loosed "that have not Thee in awe." Sciences that see no further than the electron and the microbe and philosophies that reduce man to a mechanism or an economic unit, are saying "Earth to earth, ashes to ashes, dust to dust," over the grave of human ideals that is a grave indeed. Have we a truth winsome and potent enough to hold Beauty to its higher loyalties and nobler ends, to quell immorality and put vice to rout, to lend to Science and Philosophy that completing truth without which the one leads only to materialism and the other only to perplexity?

We are moving rapidly toward the new Democracy. It is well. But was it not Mazzini who said, "Democracy without God is hell"?

It goes almost without saying—and yet I fear that it needs to be added—that a theology that will compel the respect and allegiance of the free and open-hearted people of this land must also be entirely freed from dogmatism and sectarianism. It is true that within certain circles even on these unshackled shores, there seems to be a good deal o theological sectarianism; not to say obscurantism. How it can live under these skies and in this atmosphere, and so far from the ancient seats of its origin, it is very difficult to see. We have happily had but three of these cases of heresy hunting of which I am aware among the seminaries of our coast. May the latest be the last!

I am not speaking now of conservatism. Conservatism is an attitude of mind that holds back from crude neologisms and unrestrained speculations. As such it has an honorable and essential office to fulfill in these days of rash and irreverent venturesomeness. But conservatism is one thing and obscurantism is another.

"He is the true conservative who lops the moldered branch away," as Tennyson wrote. There must be progress or there will soon be nothing to conserve. For growth is essential to preservation wherever there is advancing life. And it is inconceivable that a theology that faces, only backward or that blinks confusedly in the face of a rising sun should win our civilization.

Apart from all the inconsequential crowing of vain cockerels who assume the credit of bringing as well as heralding light, is it not true—is it not beyond all fear and doubt—that a new day has dawned in the world of religious thought? One must see it who lifts his eyes—to use the figure of a California poet—from the dim page and the fast flickering lamp to the dawn that breaks over the Eastern hills.

And yet it is not progressiveness which seems to me the highest mark of a theology which will win its way back to power, but something more deep-reaching and fundamental. The one word which, better perhaps than any other, expresses the essential quality of a really great theology is experience. Experience is the chief reality of Christian life, but it is not the only necessity. There must be a theology of experience—clear, vigorous, enlightening as well as devout and humane.

"So many gods, so many creeds,
So many paths that wind and wind."

Yes, but the solution of the perplexity is not "just to be kind," but to find the ways that do not wind but lead straight to the heart of truth. For be sure kindness and justice—that is greater than kindness—dwell hard by truth.

Such a theology alone can be a uniting theology and thus a theology for the reconstruction of our shattered twentieth century civilization. For though no sound of gun, or shriek of shell or groan of wounded and dying reaches our far western slope we too must suffer and must help share the tasks of reconstructing the social order. It is a time to rediscover and reinterpret the truths that cannot be shaken, the deep-down essentials of Christian thinking. God forgive us if we should ever again resume our bickering over non-essentials while the great verities are hidden in the smoke of theological conflict and misunderstanding. If there is one thing that past and present teach us, it is to lay hold of the truths that issue in righteousness and unity.

If this School of Religion shall teach and preach such a theology—non-scholastic, non-sectarian, undogmatic, irenic, spiritual, Christo-centric, experiential, and shall apply it to life it will serve well, and as God calls it to serve, the pulsing, promising, expanding but spiritually needy and restless life of this fair land that God has given us to love and labor for.

Is it a figment of the imagination that the voices of the founders speak to us in this closing day of this eventful week, calling us to go forward not only into a larger service but into a nobler, deeper—though simpler—theology, centered in the Eternal and Living Christ.

NOTES AND PERSCONALS.

Friday evening of this week Dr. R. R. Lloyd lectures in the Boulevard Congregational Church, Oakland, on "Out of Doors with Bobbie Burns."

The Rev. D. B. Naylor of Hayward has been called to the pastorate at Sebastopol and has accepted. Mr. Naylor has had a long and successful pastorate at Hayward and will leave there an influence for good that will abide long time.

The Rev. Dr. W. C. Pond is in attendance at the one hundreth anniversary of Bangor Theological Seminary, of which he is an alumnus. We are informed that The Pacific was in error when it stated that Dr. Pond and Miss Hinman of Oberlin, Ohio, had been united in marriage.

At different times during the services in celebration of the semi-centennial of Pacific Theological Seminary mention was made of the devotion to it from the beginning of the Rev. Dr. Pond and Mr. E. P. Flint, neither of whom could be present. Dr. Pond was on the program for the celebration of the 100th anniversary of Bangor Seminary, and Mr. Flint was not physically strong enough just now to attend. On motion of Dr. Buckham greetings were sent to him.

At the last communion service in the First Congregational Church of Oakland six persons were received to membership. Beginning Sunday evening, October 22, Dr. Van Horn will give a series of lecture-sermons on the plays of Shakespeare. "Macbeth—A Study in Retribution and Remorse," will be the first. Next, "Othello—A Study in Jealousy." Then, "Julius Caesar—A Study in Citizenship." The fourth, on the 12th of November, "Antony and Cleopatra—A Study of Passion, Decadence, and Death." November 19, "King Henry the Eighth—A Study of a Good Woman and A Bad Husband: of Honor and Shame."

CHURCH NEWS NOTES.

San Bernardino.—The Sunday-school has installed the Pilgrim Series Graded Course, as it enters its new church. One of the members, a Pomona graduate, Miss Inez Crawford, after a year's study in New York, goes to represent this church on the foreign field.

Martinez.—At the adjourned meeting of the Conference in Berkeley last week Rev. Geo. E. Atkinson of Martinez was elected as chairman of the Conference Board of Trustees, and president of the California Home Missionary Society. One delightful thing for the parson at Martinez is the County Surveyor, who frequently on "Blue Monday" takes his minister on a long auto ride, on a trip of road inspection. No brainy cobwebs left on the return!

Riverside.—First Church welcomes Miss Maria Lipman, her neice Mrs. Ralph Haines and two small sons back to its fellowship. These people have been absent six years and have been in the past First Church's most devout and earnest workers for years. Dr. Thos. Esgate, who has been superintendent of the Sunday-school for the past two years, has resigned on account of illness in his family. Attorney A. H. Winder has been elected to fill the vacancy.

DR. LOYAL LINCOLN WIRT AGAIN IN CALIFORNIA.

Upon his return from Europe, Dr. Wirt accepted the invitation of the Carnegie Peace Foundation to deliver 116 lectures under its direction. At the close of this engagement he joined Doctors Hillis and Cadman on the Pennsylvania Chautauqua System, speaking throughout the summer from the Carolinas to Maine.

After a two weeks' rest in his home at Wellesley Hills, Mass., he has now turned westward for a three months' tour of the Western and Pacific Coast states under the direction of Mr. H. H. Davis, the well known Lyceum manager of Los Angeles.

Beginning at Denver, October first, in the First Congregational church, Dr. Wirt is now speaking daily throughout the Northwest; his closing date for that section being with our First Church, Tacoma, October twenty-ninth.

The subjects dealt with are: "In the Wake of the War"; "America's Challenge to the World"; "The League to Enforce Peace."

The month of November has been set apart for California engagements.

A letter just received from Dr. Tanner, pastor of First Church, Denver, says: "Dr. Wirt's address at our regular morning service was one of the most truly religious utterances we have had in this church. It was also of fascinating interest and in every way aroused the enthusiastic approval of our people. His opportunities for observation have been remarkable and his grasp upon the present situation statesmanlike.

Mr. H. H. Davis, who is now in San Francisco, may be addressed at Kern Hotel, 160 Eddy St., for a week or two, by persons or churches wishing to make engagements.

Friday evening of next week Rabbi Meyer will speak on "Pharisees and Pharisaism," at the meeting of the Literary and Debating Club in the First Congregational Church of San Francisco. The meeting will be open to the public. Here is an opportunity to learn something about the Pharisees that many even of well-read modern people do not know. Rabbi Meyer is of opinion that the Pharisees were not so fearfully a bad class as some persons hold them to have been.

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